



Jakob Lorber Bulletin International

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Friends of the Jesus-Revelation through the writing-servant and writing-prophet Jakob Lorber feel connected to all the people of the world as creatures and children of one and the same Father. This heavenly Father embodied Himself in Jesus Christ 2,000 years ago [25-28 AD.] All spirit-friends of the Jesus-Revelation recognize in this eternal Revelation a new and great Word of God and strive to come to a mutual joyful exchange.

INTROSPECTION – SELF-EXAMINATION



- We wish you a blissful enjoyment in reading-

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Contacts – news and reactions.



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Gerard

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Is there eternal damnation?

Preface by Gerard:

When I had made the decision to deepen and describe the subject of "eternal damnation," I came across the literature of theologian Thomas Noack [also an excellent Swedenborg and Lorber connoisseur], who had already written a specific theme about it. I felt motivated to make an essence out of it. With his permission, I was allowed to publish this.

Everything is created from and by God. Also, all spirits and angels. Later also the necessary infinite spaces with its many planets and solar systems. Everything that happens in the Creation is tangible and demonstrable by the Deity.

When the Lord walked on Earth and an "unclean" woman, whose menstrual period had not stopped for twelve years, touched Jesus' robes in the street, Jesus asked the bystanders who had touched Him, because some power had come from Him. This text means, that nothing can be left to fate because the Lord, the Creator, knows everything, feels everything and sees everything. What and who is the composition of all spirits in the total creation event? That concerns You, me, and every individual, regardless of status or ability. The fall in the world of light, caused by Lucifer, it became necessary to find a place for the fallen and lost spirits, that is to say: through matter.

What is hell, the damnation? How did it arise?

Theologian Thomas Noack:

According to the general ecclesiastical view, the punishment of hell lasts forever, because the Bible speaks of "eternal fire" (Matt. 18: 8), "eternal punishment" (Matt. 25:46) and an "eternal destruction" (2. Thess 1: 9). Swedenborg seems to agree, because he writes, "Those who go to hell stay there forever." (NJ-239, see also HG-10749). "Those who are thrown into hell ... stay there forever and cannot be eliminated." (HG 7541). Lorber, on the other hand, seems to have a completely different view: when asked by a spirit from the other [spiritual] world, "Is there such [eternal punishment] or is there none?" (RB3-226.6: 7), to which the Lord answers:

"However, since I am eternal life, I never could have created beings for eternal death! A so-called punishment can therefore [always] only be a means to achieve a certain goal, but never simultaneously have hostile intentions. That is why there can never be an eternal punishment.

"The Lord answers the further question of the spirit, why is there in the Scripture "there is an eternal fire that never goes out and a worm that never dies": [Mark 19:48] So, **"There must be eternal judgment, eternal fire and eternal death for the created people, but this does not mean that a spirit caught in the judgment must remain captive as long as this judgment can last on its own...**

Are "prison" and "captivity" not two different things? The prison is and will remain eternal and the fire of My zeal should never go out, but the prisoners only stay in prison until they have repented and corrected themselves.

Besides, there is no syllable in all Scripture about the eternal rejection of a spirit, but only an eternal damnation of the "chaos" against My eternal order, which is necessary because otherwise, nothing could exist.

Sin as a counter-order is truly doomed eternally, but the sinner only as long as he is in sin! So there is indeed an eternal hell, **but no spirit that would be doomed to hell forever because of his sins, but only until he reforms!** [Heaven and Hell, Part 2-226: 9-12]

Note: According to this analysis, the stay in hell is eternal for Swedenborg, while for Lorber only hell is eternal and not the residence there.

Swedenborg does not preach about eternal damnation at all, and Lorber does not preach about the redemption of all. The previous image can also be reversed.

Let's start with Lorber: The following passages are from the Lorber text taken from "The Wild Hunt"; therein "the prince of darkness" or "Satan" is compared to a hunter who hunts his game ... (Hg2-278: 13).

You will not be let in during your flight in my area! **For whose name is recorded in the book of death once, I will never argue and oppose it!** "(Hg2-279: 15). (Hg2-277: 6)

In another place in the "household of God," High Abedam, **a personification of the Lord**, says to Eve: "Truly, truly, the dragon of Cain with all his prisoners will have to atone for his great anger in the most intense Wrath of My grimness **and their endless great suffering will never ever end**; and the great weeping of their fear [the dragon with all its prisoners?], despair and pain **will no longer be heard by anyone; they will be completely forgotten so that no one will ever think about them again.**

And I will forever close My ears to them and turn My eyes away from them and banish them completely from My heart. Likewise, their names will also be completely erased from the memory of My love, so that I too will be able to completely forget them, and they will live only by My greatest living wrath of fire eternally a most terrible life, which will be endless, just like the life of My love and that of all My children in the utmost delight and bliss! (Household of God, Part 2, chapter 5: 18-20)

Note that not only "Cahin's dragon" but "all his prisoners" are affected. Accordingly, the prisoners in hell can also "expect a life that is the most terrible forever", "that will be without end."

In another scene, this time work from the afterlife: "The Spiritual Sun", does a resident of a central solar world see the flame of an eternal damnation burning on an altar? It says there, among other things: "Woe to you, if you do not stand the test [of earthly life] well, then you will pay eternally in the fire of God's wrath for the vanity of your endeavor and you will never get better but your eternal condition will get worse and worse!" [Spiritual Sun, part 2, chapter 16: 16]

... "And if you do not want to part with it, then an eternal damnation in the eternal fire of God's wrath will be your destiny!" [Spiritual Sun, part 2, chapter 16:18]

The way to the childhood of God is difficult [compare Matth.7: 13-14], however, it turns out, only for those who don't know how to walk the way of life in their hearts (in love with God). Concerning the heart, the difficult path is easy to walk. [Compare Matth.11: 30] – "Once you are in the heart," "eternal" "can never be lost. On the other hand, from "the great judgment" (here meant hell) "there will hardly ever be a way out". (see Spiritual Sun, part 2, chapter 17: 8 ff.)

And finally, it is not Swedenborg, but Lorber, who presents us the horrifying prospect of "eternal death". The Lord personally says to "Robert Blum" in the afterlife: **"For many millions, their sham life [on Earth] will not last forever. Because just as there is an eternal life, there is also an eternal death.** " [Heaven and Hell, Part 2, chap. 293: 10]

The preservation of the original primordial individuality is indescribably important because, without it, the childhood of God can never be achieved. For a second,

conception will never become a first conception forever. "[Heaven and Hell, Part 2, chap. 293: 13] - Lorber knows the death of the (original) primordial individuality.

This eternal death takes place in the third degree of hell; the souls die there.

The Lord added: "Who, as what he originally was, because of his misguided love is in the first or second degree of hell after many bitter experiences can still become what he was originally. His consciousness is left to him, his memory remains with him, and he can still reach completion.

But if a person is neither cold nor warm, because of a most unbearable lukewarmness for me, [Rev.3: 16] he has fallen into actual eternal death and is actually in the deepest hell, where it is no longer conceivable as primal being to get out of it! **He is therefore in the lowest hell, from which in the same primal existence, no way out can never be imagined.**

The cause of such a condition is **the most concentrated pride**, which has gone through all degrees of selfishness and self-love, has in some way crushed itself in such a high degree of condensation and thus lost the primal life of his spirit. And it is precisely there that the actual eternal death consists, which is the worst of the worst because then the actual existence completely ceases. [Heaven and Hell, Part 2, chap. 294: 4-6]

The "eternal death" is the "taking away of the divine spirit of life" (RB2-99: 10), that is, of the spirit (spark), although it should be known that Lorber represents the trichotomous according to which man is composed of three essential components, namely: body, soul and spirit. In this view, the spirit is the primal principle of life (cf. GGJ6-8: 4: "Creator of all life"). Eternal death is just the separation of the soul and merely a receptacle of the spirit than real life.

Of those who have died eternal death, the Lorber work says in "Earth and Moon": **Those "whose persistence is so great that not even the full measure of the wrath can bring them back, it will once pleasing to make with his center [satan?], after his spirit has been taken, the well-known journey to eternal destruction;** [Earth and Moon-58: 18]

In another place in the same Lorber work it says: I say to you: 'Out of these class people, many will end up in the pit of Satan, which means as much as in the very last waste of matter, which with its envelope together with its center, will make **the last journey** already announced to you. "[Earth and Month-60: 21]

It should be noted, incidentally, that Lorber is certainly not in favor of rapid progress beyond. He deals with "billions of earthly years" on a large scale: "the [second] hell" is truly a second death of the soul, "he writes," where it is extremely difficult to get out again ... it can be that some arch-evil souls need **billions of earthly years** before they improve by themselves by such painful means and will come out of it. "(GGJ6-65: 6).

We read further: "But in the great world beyond that is **more difficult and more difficult [purification process] than in this world**, and with many souls who have sunk too deep in their life that is contrary to My order, it will take **an unimaginably long time** [so an eternity] for you, before they will find the way in themselves to My eternal and unchanging order. "(GGJ10-113: 2).

Here is - despite the "unimaginably long sequence of times", not a single word about devils. And finally two more found texts: "A wrong love [of a spirit] ... is ... not so easy and so fast ... to be transformed into a right and true [= reformare?]." (GGJ9-170: 19)."With the true improvement of a degenerate soul" "things are really very slow on the other side." (GGJ7-119: 160)

Now Swedenborg. In his "Spiritual Diary", you will find statements that seem to contradict the "official" Swedish doctrine and surprisingly coincide with what I mentioned above from the Lorber work of "Robert Blum" (Heaven and Hell, Vol. 2-226).

Swedenborg writes: "Once the people of heaven spoke of hell about the various punishments and destruction that took place therein. Then someone made the assumption that he had put forward as a certainty that the punishments of hell were eternal and were endless...

However, he was replied that in the other life, there would be no punishment, but with the aim that through guilt and torment, the guilty would be corrected and assigned to a good company ... Certain demons were desperate because they thought their torment would last forever, but I was given to comfort them. "(Dia. II, 2826f; quoted in OT! 4/1962 p.123).

Consequently, the punishment of hell is not an end in itself, but only a means to the end, which is to attain eternal life. Swedenborg also writes: "I was allowed to give them [the inhabitants of hell] hope and warn them that they would not despair completely, because they thought this torment would last forever.

I told them that God is merciful to the Messiah and it is written in His word, **that those who are trapped in the underworld must be redeemed** and hell understood as the pit. But you also have to believe the following: [who is being addressed here?] Because it is true and I know that because I have observed myself that several of them were delivered from the hellish pain and exalted to heaven where they now live ... and many were later released from hell and taken to heaven. (GT! 228).

But also the works published by Swedenborg himself contain, albeit in homeopathic doses, with some points that are appropriate, to at least put the harsh doctrine of eternal damnation into perspective. For example, the phrase "ibi maneant in aeternum" (NJ! 239) instead of "they stay there forever" also translates as "They stay there forever [namely, in their predominant love]." This translation seems justified **because eternity is not an infinite time, but an infinite state.** (HH! 167)

No spirit can exist forever when separated from God by sin or evil. He must either cease to exist or return to God, who is the source of life. There is not a single spirit that ever ceases to exist; **therefore every spirit must eventually return to God, even if it was from eternities to eternities.** "(Letter of November 12, 1928)

"Love is the life of man." Lorber has seen it this way: "Love," he writes, "is the most peculiar life in you [people]" (House of God, part 1, chapter 4:36). "Love is always the master of man ... because it is actually all his life." (Spiritual Sun, part 2, chapter 50: 5).

After death, the spirit no longer determines the direction of his love, but determines the direction of his spirit."

The ruling (regnans) love awaits man after death and will never be changed forever." (HH! 477). "After death, the human remains eternally like himself with regard to his will or his prevailing love. [See also HGt1-43: 25; GZ1-34: 18, I-51: 1 and 2-105: 12]

Eternal damnation? (HH1 480). "After death, every person has his predominant [dominant] tendency or love. It will not be eradicated forever, because a man's spirit is just like his love ...

The soul in the still-living body can endure several passions [According to Swedenborg: moving in various spiritual associations] and so the human is different almost every day ... **But the situation is different with the secluded soul:** With this, usually only one great passion occurs, it increasingly controls the soul. and she gradually removes all the intelligence from her soul [of which the soul, according to Lorber, is composed]; therefore Paul also speaks, "As the tree falls, so it remains," which does not mean, however, that an isolated soul is in some way incorrigible, but only that it remains trapped in one of its most important passions, until it has consumed all other specific particles of intelligence to some degree, **which then causes great poverty of the soul**, and this leads to a state of a desolate wasteland, [according to Swedenborg!] Where she is completely naked in the night and haze.

In this bleak rough desolation, the spirit can only then become free again and penetrate its soul ... "(Earth-Moon-30). Let's say: love is the most primal of all human spirit." To take away a human ... and his love ... would mean so much to kill and destroy the whole man completely. "(GGJ10-111: 1). But it is not the spirit that forms its love, but love its spirit.

Yes, this process really starts in the afterlife, **because all external limitations and inhibitions disappear there. Likewise, the devils will further develop in their anger and falsehoods.** Therefore, there can be no doubt about this with further development on the other side. The only question is **whether devils can also become angels.**

Lorber also knows this state and describes it as a "Middle Kingdom", which he compares to the Catholic conception of "purgatory" (purgatory = cleaning place) (SS, part 2-120: 2). In the Middle Kingdom, according to Lorber, "souls are now led by more

perfect spirits who usually take them to better places." (GGJ5-232: 1). That's how Swedenborg saw it too.

"The Lord ensures that those who have lived correctly and who have recognized the Lord will be taught by angels after death. **After death, everyone has the opportunity to improve their lives, if possible.** " The spirit world is therefore the place of purification; Swedenborg: "Human development is not complete with this earthly life, but continues in the hereafter....only in the fundamental direction of love that dominated his life in this world. **The real place of rebirth is earthly life.**

"Angels explained that the life of the predominant love will never be changed forever because everyone is identical to his love. If this were to be changed in a spirit it meant that he would have to take his life or to kill him. They also mentioned the reason why, after death, people can no longer be transformed by teaching (reformari), as in the world, because then the lower-whole (the last complete), which consists of natural knowledge and tendencies has come to rest and can no longer be made accessible because it is not spiritual. " (HH1 480).

In the hereafter, the rebirth of the spirit (regeneration ratio) cannot be achieved if the transformation of the spirit has not yet begun in this life: 'Who has started the first state [spiritual transformation] in the world, can enter the second after death [rebirth], but whoever does not meet this requirement cannot be brought into the second state after death and therefore cannot be born again. " (WCR-571). **The will is the actual human being.**

"After death, man consists of his love, because then everything is removed from him, as it were, and taken away which does not correspond to his predominant love. So if a person is good, everything is (as it were) pulled away from him and taken away that does not match or deviate, and in this way he is completely shifted in his love. The same happens to the one who is bad, only with the difference, that the truths are taken away from him; on the other hand, the wrong is taken away from the good - **to the point that in the end, everyone consists only of his love.** "(HH! 479).

"In the spiritual world, no one can do anything against his own will" (WCR-56). "In order, that man is not with his sense in heaven and with his will in hell, and thus does not have a divided spirit, after death everything in his mind is removed, which starts from his own love." **Therefore, a conscious, mind-driven redevelopment of the spirit, i.e., a one-or or reform through training, is no longer possible in another life.** The mind has become a faithful servant (or slave) of his will.

When the independence of relative thinking versus the will is the special gift of earthly life, one must also learn to deal with it. Swedenborg has warned about mental stiffeners; he even says, "The grounded evil and insincere cannot be eradicated after death." (GLW-262).

Therefore, a human should not allow himself to be determined too quickly by the preferences of his energetic predilection and mood. **You should always disagree with yourself** because the tension between thinking and wanting is the thrust that leads to heaven. It is precisely that which we reject and despise from our natural, i.e. non-born-again vitality, that may emerge as crucial development aid.

Therefore, one can only give urgent advice to every person to question himself on how to further expand his reflectivity. Earthly life is after all only a hint of true life, and who knows all the ways God wants to go with him - and which he cannot go when stiffeners and obstinacy disturb the elasticity of natural man."

A person is not in the company of the spirit world in the same way as a spirit, as it were, is registered in his company. After all, a person is always in a state of change. **Therefore, depending on his life and his changes, the Lord moves him from one hellish company into another hellish company, if he is bad. But if he allows himself to be transformed, he will be led out of hell and heaven and will also be moved there from one company to another company, and that to death.** Then he will no longer be brought from one company to another, because then he will no longer be in the state of transformation, but will remain in the state that is according to his life. **That is why man is registered after death from his [spiritual] place.** " (GV! 307)

That is why the Scriptures say, **"Their works do follow them."** (Rev.14:13). Compare here the explanations of Swedenborg in HH-471. Also for Lorber, it is certain, "that by the nature of love, every man becomes the creator of his own inner world, **and that he can never get into some heaven or hell, but only through the works of his love.** That is why it is said, "And your works follow you." "(SS-II.119.13).

Swedenborg has repeatedly pointed out that the end of earthly life is also the end of earthly development (so formulated it sounds strange in this way): **"Death is the continuation of life, but with one difference: man can then no longer be transformed.** The total transformation takes place in the state of completeness, i.e. in the first and at the same time in the last development. And the last development is transformed into the world - in accordance with the first and this cannot be changed because the last of life, which man still has with him after death, which is in a state of rest and it co-operates with his unanimous inner-ness, that is, working in unity. "(GV-277)

Swedenborg: "I heard from the angels that no one can change life after death **because the last [elaborated] works are there ready according to his love and faith and thus, according to his works ..."** To Heaven, the human can only be formed by the world, because there are the final [elaborated] effects, in which the tendencies of each must be limited. "(HH-360).

As long as man lives [in the world], he is in the last order and has a physical memory that increases. After death, although man also has his entire appearance or physical memory, or everything and everything that goes with it, it can no longer increase, and

if this is not the case, no new agreements and similarities cannot be formed, and therefore all things of his inner memory are there and flow into his outer memory, although he may not use it now. This shows what this means: **"If the tree falls, it will remain there."**

Not that the good could no longer become perfect, it is even made to a great extent perfect to the wisdom of the angels - but here according to the agreement and corresponding that was between his inner and outer, while he was living in the world.

Lorber also pointed out the importance of a "solid bottom" as represented by the material world. **The improvement in the afterlife is so difficult because the naked soul completely depends on its own material of consciousness.** On the other hand, is the "objective" eternal damnation? - The world provides a secure hold and a framework for orientation on which the spirit, which has not yet found divine order, can lean:

"On this Earth, every person stands on the solid ground [GGJ6-65: 4] and has before him a great many good and bad roads and all kinds of counselors, leaders and teachers around him; ... **But in the other life, the soul of man has nothing but herself and creates her own world, just like in a dream.** In such a world, there can therefore be no other ways than those which a soul has paved for itself out of its love, will and fantasy. (GGJ10-113: 3 ff.).

But in the afterlife, there are an infinite number of schools in which souls can be taught in the most practical way. But of course there [on the other side] it is not as easy as here, [on Earth] because every soul has no other world and environment, there than only that which comes from their thinking, feeling and will and it offers the soul everything she loves and wants. "

With the increasing torment, their anger and revenge increases, **which is the entrance to hell, and this is a real second death of the soul, from which it is extremely difficult to get out again ... Because it can cost billions of earth years for many evil souls before it improves itself by such painful means. Therefore, one day is worth here more than a hundred years on the other side, according to earthly time.** "(GGE6-65: 3-6). Therefore," the inner of a spiritual man in the other life can be "perfected," but then only to the extent that it can have external or natural similarities. "The tree indicates" faith. "(According to SS, part 1, chapter 51: 1]

Since there is eternal damnation, the question arises: **what is eternity?** Following Lorber, one could certainly distinguish an eternity an eternity in itself. Elsewhere, Lorber warns against **considering "the word" "eternal" as endless time,** for: "Eternity corresponds to the duration of time in the material worlds, but in the spirit world it is such that here time is... .. So when I speak about eternity and infinity, then you must also understand that in the correct sense. (From GGJ10-155: 1, 2 and 5).

"The angels see eternity as an infinite state, but not as an infinite time." (HH-167). God is innocent of the misery of the damned. Not He punishes the devils, but they punish themselves. The old saying applies to them: **No injustice will happen to the willing.** In his "spiritual journal," Swedenborg had said, "In another life, punishment will be given only for the purpose to **improve the guilty through suffering and torment.**" According to the saying, "Who doesn't want to hear, has to feel" could still be a way out of hell.

Lorber makes this undeniably clear: "If the devil was able to repent from the inside, he would not be a devil and he would not be in hell. Therefore, a devil can never improve his life from the inside, so by himself, but through the influence of the outside [i.e through the hell's punishment] that is still possible after an unthinkabel long period of time. These effects must always correspond perfectly with the interior of the devil, which is- as said - thoroughly evil. Seen in this way, "poor devils" do not exist.

That a devil 'can never be corrected from within - from himself - is also expressed in the following passage, when asked by a Roman about it: 'Because of their inner evil state, such spirits are never able to become a true inhabitant of Heaven? " To that, the Lord replies affirmatively: "Certainly; if they are left like that for a thousand eternities, instead of getting better, they will get worse and worse! "(Ev-VI.238: 1, 2 and 6).

Swedenborg saw that the agony in hell gradually led to restraining hell's zest for life, making hell more bearable, but that it does not in any way turn into heaven: the inhabitants of hell have to endure painful evils until they do not dare to harm anyone, and then they stay in hell forever. Nobody can be taken out of this hell anymore, since they cannot give anyone any benevolence, only that they will no longer harm anyone for fear of punishment, while the longing for it will continue to exist. (HG-7541).

In the next Bulletin: ??

Due to unexpected circumstances, the July-August edition cannot be published due to an accident by my corrector. We will be back in September!

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